

And one of you Lordes requested me to write a common Epistle to you all : that you might so better knowe howe In time to agree for execution of good will this way. That request I haue (as ye see) accomplished. And I hope your Noble learning will not expect an inflaming peroration. The dignitie of the matter is greater then any Oratour can match. And for personages, none be so fit as your selves to vrge it. Professed Scholers, who studie to liue: and not liue to studie, are commonly, being aduanced, hinderers of all that passeth the common base course. And as my furtherance for honorable wordes, workes, charges, and all tendring hath bene from the Nobilitie (from what side the contrarie: I will yet see, and nothing say) so I am free to chuse whom I would honour in this motion. Vnder the terme of Nobilitie, as we here towards Germanie do, I conteyne all the ancient and good Gentry of the land: whom all I wish to haue a care & portion about the book of life. The deliberation should be quick. The King of our language hath dealt very royally for his part: with a willingnes very readie. Yet my great desire was, that English Nobilitie might be moued, to be at the charges of this trauell. And so I leaue the matter to your learned Honorable and Worshipfull consideration. From **MIDDLEBURGH,** in Sea-land, This 29. of May, 1597.

Your Honours to com-

maunde;

H. BROUGHTON.

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H. BROUGHTON.

A defence of the holy Genealogies : whose ignorance hath greatly hurt the Iewes, and hindered Christianitie.



Haue thought good for the Readers benefite, to adde vnto your paynes in the Genealogies of Scripture, some instruction for the vse of them. And first, I hope all godly wyll graunt, that none which are conteyned therein may be supposed foolyshe or vnprofitable; seeing that the gracious spirite of

Gods autority,

wysedome is autour of them. For all that are in the olde Testament, the Iewes acknowledge the wysedome of God

The Iewes reuerence,

so farre, that yf any shoulde say Man wrought them of humane wysedome, they condemne him as Godles. And that

no lesse this hath Gods autoritie. *The sonnes of Cham were Cush, and Mizraim* : then these wordes : *Heare Israel, Iehouah*

Gen. 10, 6.
Deut. 6, 5.

our God, Iehouah is one. And Christians must thinke no lesse of such as be in the new Testament. Vses of them be many;

and this a principall, that without dexteritie herein we may soone be brought to deny our Sauour, by mistaking his fa-

Clarenes and safety of Religion cannot stande without knowledge in Genealogies.

mily. VVhat harme hath *Lyra* wrought, who would not haue *Nathan* sonne to *Dauid*, but to *Vriah*? So our Lorde

should come, not of *Sem* and *Dauid*, but of *Cham*. Yet herein he hath been folowed in our notes : whereof some be reuo-

ked, & some yet abide vunchanged. Our countrey man *Lyra*, corrupted by study of malicious *Rabbines*, and kindlyng

sparkes of faythles Iewes, which looke for a pompous kingdome of *Salomons* family, and hold it a denial of God, to deny

that

206; 06

C I.

In Brainerds works

in Abb. 1600?

A defence of the

Christes king-
dome holden
pompous tho-
row ignorance
of Dauids
kingdome.

Philem. 1. 10.
1. king. 20. 34.

1. Chro. 3. 15.

Iere. 22. 24.

Hagg. 2. 24.

* Neri, the
lyght is mine.
Melchi: the
King in mine.

Zecha. 13. 12.

2. Sam. 7.

that to *Salomons* family, coulde not conceiue that *Christe* should come of *Dauid* by an obscure lyne, whereof neuer any ruled but *Zorobabel*, and he no longer then to buylde the Temple. This *Lyra* long deceaued vs therein: as lykewyse touching *Iechonias*, in what sense he shoulde beget *Salathiel*: whether as *Paul* begate *Onesimus*, a successour in his kinde for so much: and as *Baasa* had *Acab* his sonne, as the common phrase of kinges goeth, and likewyse as *Iechonias* begate his vncle *Zedekias*: or in the naturall sort. *Lyra* thought him a naturall father, fearing that article of the Iewes which is extant in the *Talmud San.* from *Ramban*, article 12. whiche standeth in these tearmes. *There is no king but of Dauids house, and of Salomons family: and who so maketh a schisme touching that family, denyeth God, euen the blessed God, and the wordes of his Prophetes.* If this shoulde be graunted them, our Religion were false, who stay vpon *S. Luke*, that bringeth our Lorde from *Nathans* lyne. Moreouer the othe of God touching *Iechonias*, that though he were a signet vpon Gods hand, he should be pluckt thence & cast off: if *Zorobabel* made againe Gods signet came of him, that oth of God should be falsified: which thing to thinke of, is most horrible For God neuer altered any thing pronounced by an oth. Herin the Iewes dally extreame, despising *S. Lukes* direction: who would haue taught them that *Salathiel* came of *Neri*, and he of *Melchi*: whose very bare names shewe, that a new family looked for the kingdome to come to it, no lesse then *Zachari* bringeth *Zorobabel* to *Nathan*, naming his family as chiefe vnder *Dauid*. Also as the Prophet was called *Nathan*, who told *Dauid* from God, of *Christ* to arise of his loynes: So *Dauid* gaue no small warning in naming the chylde *Nathan*, which was next brother to *Salomon*, that of him *Christe* shoulde be. The Iewes frowardnes herein is deadly, and causeth their millions to withdraw them selues from Christianitie: of which sinne we are also gylty, who thrust them forward, grauntynge theyr doctrine therein true, touching *Iechonias* and *Salathiel*: and in *Achazia* ending the house of *Salomon*. Here obserue from *Iohn Lucidus* how in Papistry, they had smal care of the trueth

in

holy Genealogies.

in this poynt : and agaynst it take the true Genealogy : now that the Reader may haue benefite of his wordes, which in some poyntes are good. I haue expresseed them as they lye.

The wordes of Iohn Lucidus.

Dauid the king begate both Nathan and Salomon by his wyfe Bersabe. Luke foloweth the line of Nathan : and Matthew the line of Salomon.

The successours of the kingdome.

Nathan. 2. Sam. 5. 14. & 1. Chro. 3.
Mathat, who was called also
Ahifar. 1. king. 4. 6.

Mainan. }
Melea. } out of Luke, and
Eliacim. } out of Thilo.
Ionan. }
Ioseph. }
Iuda. }

Kinges by succession.

Symeon, who was called also
Ioas and Eliah. 2. king. 11.
Leui, who was called also Ama-
fias. 2. king. 14.
Mathat, who was called also
Azarias & Ozias. 2. king. 15.

Iorim, who was called Iotham. 2. king. 15.
Eliezar, who was called Ahas. 2. king. 16.
Iose, who was called Ezechias. 2. king. 18.
Er, who was called Manasseh. 2. king. 21.
Elmodam, who was called Amon. 2. kin. 21.
Cosam, who was called Iosiah. 2. king. 22.
*Addi, who was called Iehoahaz. 2. king. 23.
Melchi, who was called Iehoiakim, or
Eliachim. 2. king. 23.

Neri, who was also caled Iehoiachim, Ieconiah, & Eliah. 2. kin. 24

The kinges of Iuda.

Salomon. 1. king. 1. & 1. Chro. 3.
Roboam. 1. king. 12.
Abiam. 1. king. 15.
Afa. 1. king. 15.
Ioaphat. 1. king. 15.
Ioram. 2. king. 8.

Ochozias, who was also called
Ioachaz. 2. Chro. 22. * In this
man the line of Salomō ended:
therefore both Matthew and
Luke digresseth to the line of
Nathā, leauing out three kinges,
Ochozias, Ioas, & Amasias.
Hence Iohn Lucidus sheweth
with errours, as you may
see.

* Not so, but in
Iechonias.
Marke in the
forged double
names, how
many of Solo-
mons house are
faigned to be of
Nathan : and
what wysdome
coule be in S.
Luke, yf in so
weighty a cause
he would name
famous kinges
by obscure
names.

out of Luke, and
out of Thilo, and
Matthew.

* Iahoahaz
was brother to
Iehoiakim : as
in 2. Chro. 36.
4. But in S. Luk
Addi is father
to Melchi.

A defence of the

Salathiel, who was also called Meshezabeel. 1. *Cbro.* 3. & *Nebe.* 3.
Zorobabel, who was also called Borachias, begate Rhesa and Abiud, brethren: who were called Mesnullam & Ananias. 1. *Cbro.* 3. and *Nebe.* 3.

Luke followeth the
line of Rhesa.

Mathew followeth the
line of Abiud.

What graces
disgracing of
trueth is this to
affirme so ma-
ny together to
be known by
other names,

Rhesa, who was also called
Mesnullam. 1. *Cbro.* 3.

Ioanna ben Rhesa.

Iuda surnamed Hircanus.

Ioseph, or Iosephus.

Semei, called also Abnei.

Mathathias called also Eliah.

Maath, called also Asar.

Nage or Nagit, called Artaxat

Efi, called also Agai.

Naum, called also Masloth.

Amos, called also Sciroch.

Mathathias, called also Siloa.

Ioseph, or Iosephus the youn-
ger, called also Arses.

Ianna or Ianucus, called also
Hircanus the seconde.

Melch.

Leui.

Matthat.

Eli, who was called also Ioa-
chin, the father of Mary.

Abiud, who was called also
Ananias. 1. *Cbro.* 3.

Eliacim.

Azor.

Sadoc.

Achim.

Eliud.

Eleazar.

Matthan.

Iacob.

Ioseph the bus-
bande of Mary,
of whom was
borne Christ.

out of
Luke
and
Philo

out of
the
Euan-
gelist
Mat-
thew.

out of Luke, and out of
bookes of Syrians.

Luke therefore prosecuteth all the generations which pro-
ceede naturally, directly according to the lyne of Nathan.
And beganne at the Father of Mary the virgen, who is
called Eli, or Ioachin: because he was named with a double
name. For Rabbi Haccanes the Hebrew, in his answer to the
thyrde request of Antonius a Consul of Rome, affyrmeth:
That he receiued by reuelation from Elias, that the Parent of the
mother

holy Genealogies.

mother of the *Messias* had a double name: the one *Eli*, the other *Ioachin*. And afterwarde *Rabbi Haccanas* sayth. There was a certayne *Mayde* in *Bethleem* of *Iuda*, whose name was *Mary*, the daughter of *Ioachin Eli*, of the kindred of *Zorobabel* the sonne of *Salathiel*, of the tribe of *Iudah*. Thus much he sayth. *Mary* therefore was the naturall daughter of *Eli* or *Ioachin*: But *Ioseph* the husbände of *Mary* was the sonne in law of the same *Ioachin*, and by consequent was his lawfull sonne by affinity. For as *Mary* was in the first degree of consanguinity to her father: so was *Ioseph* in the first degree of affinity to his father in law, seeing there was true matrimony betweene *Ioseph* and *Mary*. Therefore *S. Luke* sayth, That *Christe* was thought to be the sonne of *Ioseph*, which was the sonne of *Eli*. That is to say, his sonne in law, and in the place of *Mary* he putteth her husband, according to the custome of the Scriptures. But *S. Matthew* describeth first the generations according to the lyne of *Salomon* the king, vntyll there was none left of his race: the which kynred faylyng, he is afterwarde compelled to digresse into the lyne of *Nathan*: because of hym were borne the successours of the kingdome, as we said before in the 9. chapiter of our seconde Booke. And *S. Matthew* agreeth with *S. Luke* vnto *Zorobabel*. But because *Zorobabel*, who was also called *Barachias*, the sonne of *Salathiel*, begate two sonnes, that is to say, *Rhesa* who was called *Messul-lam*, and *Abiud* who was called *Ananias*: Therefore *S. Luke* prosecuteth the lyne of *Nathan* by his sonne *Rhesa*, vnto the father of *Mary* the virgen: and *S. Matthew* prosecuteth the same lyne by his sonne *Abiud* vnto the father of *Ioseph* the husbände of *Mary*. Therefore both of them were borne of the seede of *Dauid* by the lyne of *Nathan*: but *Mary* is borne by the one branch, that is to say, by *Rhesa* and *Ioseph* by the other branch: that is to say, by *Abiud*. *Philo* the * Hebrew sheweth vs these thynges: and *Iohn Amnius* in his Commentaries vpon the abbreviaries of the same *Philo* declareth them plentifully. *Petrus Galatinus* also describeth this Genealogie in his seuenth Booke and twelke chapter agaynst the Hebrewes. But in this he erreth, That he agaynst the

A ridiculous
and vayne
fable.

Not in one
worde, sa-
uyng in *Salathiel*, but
both handle
seuerall men,
and all from
Dauid.

* An Vto-
pian He-
brew.

A defence of the

Not so but in
the 18. gene-
ration.

Salathiel is
indeede one
and the same
in both Euā-
gelistes, but
Iechonias &
Neri are fe-
uerall men:
the one of
Salomon, the
other of Na-
than and in
what sence
Iechonias
dying child-
less, is sayde
to beget Sa-
lathiel. That
Lucidus
marked not.

* The. 70.
were not vn-
derstood by
S. Augustine
touching
Canian, put
in more then
the Hebrew
had.

trueth, thought that there were two *Salatbiels*, and two *Zorobabels*: the which he prooueth not. But he may easely be confuted by this: in that the lyne of *Salomon* ended in the seuenth generation: and in his Genealogie there is no *Salatbiel* nor *Zorobabel* found. Neyther could *Ioseph* descend from *Salomon*, because his race was cut off many yeeres before. But he sprang from the lyne of *Nathan* by the same *Abiud*, as *Mary* sprang from the same lyne of *Nathan* by *Rhesa*, as we haue sayd. *Salatbiel* therefore, which is called the sonne of *Ieconias* by *S. Matthew*, is the same *Salatbiel* which is called the sonne of *Neri* by *S. Luke*, because *Ieconias*, *Neri*, and *Ioachim Eli*, are the same men, as *Philo* witnesseth. For *Ieconias* who is also surnamed *Neri*, begate *Salatbiel* in Captiuitie, of whom *Zorobabel* was borne: who was the Captayne of the people after theyr delyuery, that is, after the 70. yeeres desolation of the Temple. V When *S. Matthew* therefore sayth, *And after the carying away into Babylon. Ieconias begate Salathiel.* It is not to be vnderstoode, that he begate hym after the Captiuitie, but after the carying away in the time of the Captiuitie. For *Galatinus* vrgeth by argument, saying, *That there were more generations according to S. Luke, and fewer according to S. Matthew: because descending from Rhesa they begate sooner: And those that were begotten of Abiud, progenerated more slowly: therefore they were more, and these the fewer in number.* *Augustine* in his 16. Booke of the Citie of God and 11. chapter setteth downe this reason touching other generations, saying. *Thus, not because Heber was the *sixt from Noah, and Nimrod the fourth: therefore they could not liue at the same tyme. For this falseth out, that seeing they lyue longer, where there are fewer generations: and lesse tyme, where there be more descentes: that eyther they were borne later where there were fewer, or sooner where there were more.* If *Peter Galatinus* had fully read the whole obseruation of *Philo*, and the Comentarie of *Ioannes Anninus* vpon the same, without question he woulde not haue fallen into this errour: But *Galatinus* declareth the rest aright, which pertaineth to this Genealogie. There is therefore no disagreement founde betweene *S. Matthew* and *S. Luke*, but eyther

holy Genealogies.

ther of them hath described aright the true Genealogie of CHRIST. Thus farre speaketh Iohn Lucidus, extremely deceyued by a forged *Philo*: whom with a like *Berosus*, and *Metasthenes* all fayned in Italy of late dayes. *M. Ioseph Scaliger* dammeth, not more vehemently then iustly, and sharpely reproveth them, who in their great lyght of learning that now shyneth in the worlde, stayne their labours, otherwyle good, with such autours. Thus sycke *Romistes* and others are: but Iewes monstrously.

*De emendat
temporum.*

I will shew a cure for both: But first marke the Iewes sickness in *Gemara*. They say in *Tal. Saned. Pa. 37. b.* That captiuitie was an expiation for all sinnes. And proue that by *Iechonias*, whose sonne *Salathiel* is called, after that God bade all the earth to write him chyldles. But *Zedekias* * case and *Zachari* * Who is called a brother. 2. Chro. 36. 10 but in ryght was an vncle. 2. king. 24. 17. & 1. Chro. 3. 15. Iere. 24. 8.

might haue taught them to vnderstande sonnage in an other sense. And seeing *S. Luke* preuented their errour: they should not bring an instance from the matter in controuersie. Moreouer, it is manifest that captiuitie purgeth not sinne, by them who with *Zedekias* were captiued, who were as bad Figges. Therefore they are grosely deceyued. *Rambam* in his treatise of repentance shewing how it maketh men farre from God, to be neare him, bringeth *Iechonias* for an example: who (sayth he) was a signet to be pluckt off: and in *Zorobabel* is a signet agayne. This *Rabbine* called of Iewes a great Eagle, is blynde of the two eyes, because he taketh it as graunted, that *Iechonias* naturally begat *Salathiel*. For *Sedar Olam Zuta* warned him of this poynt, that it was in deede the *Rabbines* report, as hauing no further authoritie. Also in that tonchyng repentance, he is doubly deceyued: For if *Iechonias* repentance had been so singuler, he had not been kept so long in Prison 37. Iere. 52. 31. *Iechonias* of imprisonment ment y 27.

yeeres, all *Nabuchadnezers* lyfe tyme. In that age God vsually gaue open blessinges in kinges affayres. Moreouer euen *Moses* Deut. 3. 25. repentance and prayer to enter *Canaan*, could not preuayle against the oth of God. So yf he had been *Iob*, *Noah*, or *Daniel*, Ezek. 14. 14. he could but saue his soule, the decreed punishment he could not auoyde. The blyndnes of the late Iewes may herein appeare.

A defence of holy Genealogies.

peare. *Aben Ezra* must also be dealt with, who vpon the *Cant.* sayth, that *Christ* is called *Salomon*, because he commeth of him. Can the most holy, whose workes were knowne of eternitie, come of families most vngratious, as of *Ioram* who kilde his owne brethren, of *Achazias Achabs* lynage, of *Ioas* that kilde *Zachary*, of *Amazias* that worshypped Edom Gods, of *Achaz* worse then he, of *Ioachim* whom *Rambam* reckoneth amongst them that sinned agaynst the holy Ghost? A kingdome of iustice woulde not be deriued from such a race. This myght moouue them to rest in plaine Scripture, to ende *Salomons* race in *Iechonias*. And herein also I haue aunswered our forged *Philo*, who woulde ende *Salomons* house in *Ochozias*. But to that I wyll adde this much: that God preuented it by sixe Scripture, wherein *Ioas* is tearmed sonne to *Achazias*. Besides no natue Iewe euer dreamed of suche a quirke, as to ende *Salomons* house so obscurely. Moreouer, *Ioas* age, and the place of his bringing vp, and the Gentlwoman that saued him, all playnely argue his kinred. Ouer and besides, it passed the wit of *Athaliah* to finde out all *Natbans* house so far. Neither doth God recorde families to be destroyde, but vpon mention of impiety: for whiche none of *Natbans* house is any where blamed. VVherefore this fayned *Philo* so grossly deceyuing vs, might make vs better regarde skill in principall families: where vnskilfulnes hath heen the ruine of Christianitie.

God in the old Testament recordeth not destructions of families, but vpon impiety.

2. king. 11. 2.
2. king. 13. 1.
2. king. 14. 13.
1. Chro. 3. 11.
1. Chro. 22. 11
1. Chro. 23. 3.

An other great errour in the deriuing of the kingdome from *Zorobabels* house is lyke vnto this, For by *Abiad* vnto *Ioseph* it should be brought: which Line principally is called The Sainctes of the most high (Trinitie) *Dan. 7.* from whom the foure beastes take the kingdome, though they shall possesse the kingdome eternall. Some forged *Rhesabs* house to rule: and many folow that: as though *Mary* could hane been heyre to a kingdome in *Iudab*. And yf she might, why would *S. Mathew* omit her Lyne in shewing the right of the kingdome, and come to *Iosephs* house: whose right must needs belong to *Christ* his sonne by law and mans estimation.

A direction to finde all those names

expressed in that large Table of Gene-

alogies of Scripture, lately gathered by I. S.

Whereof the first number serveth for the side margentes, and the later answerable to the highest Figures.

Aaron. 47.2	Abihail. 56.9.	Abfalom. 57.13.
and. 51.13.	Abihail. 57.26.	Abfalon. 69.2.
Abagtha. 15.4.	Abihail. 60.11.	Achab king of Is-
Abazziniah. 22.29.	Abihu. 49.2.	rael. 43.19. & 7.26.
Abdi. 40.10.	Abihud. 38.17.	Achan. 33.13. or
Abdiel. 27.18.	Abiah. 46.15.	Achar. 1. Cbro. 27.
Abdon Iudg. 43.17	Abiah. 61.15. or	Achaz king of Ju-
Abdon. 48.18.	Abi. 2. kin. 18.2.	dab. 61.16
Abednago. see Azariah	Abiah. 70.11.	Achbor. 29.28.
Abel. 2.15.	Abimelech king	Achæmenes. 5.10.
Abia king of Judah.	of the Philistins. 11.24	Achim. 69.11.
60.14. or	Abimelech	Achis K of the Phi-
Abiam. 1. kin. 15.2.	the Iudge. 44.14.	listins. 16.29
Abiah. 31.12.	Abimael. 8.18.	Achshah. 49.19.
Abiah. 40.24.	Abinadab. 54.14.	Achshah. 70.26.
Abiah. 71.6.	Abinadab. 55.12.	and. 67.27.
Abiail. 57.10.	Abinadab. see Ishui.	Adah. 5.1.
Abiasaph. 60.4. or	Abinoam. 35.26.	Adah See Bathemath.
Asaph. 1. Cbro. 26.1.	Abiram. 41.5.	Adaiah. See Iddo.
Abiathar. 56.4.	Abishag. 44.23.	Adaiah. 45.11.
Abida. 20.25.	Abishai. 57.18.	Adaiah. 54.28.
Abidan. 49.25.	Abishua. 38.17.	Adalra. 25.27.
Abiel. 50.21.	Abishua. 51.3.	ADAM. 1.15.
Abieser. 48.24.	Abishur. 56.10.	Adbeel. 18.19.
Abiezer. 29.14.	Abital. 55.13.	Addar. 38.16.
Abigail. 55.17.	Abiud. 68.15.	ADDI. 65.20.
Abigail. 55.18.	Abner. 52.22.	Ader. 55.28.
Abihail. 33.18.	ABRAHAM. 12.20.	Adiel
Abihail. 39.8.	A I.	

A Table.

Adiel. 34.7.	Ahiah. 59.30.	Ahoah. 38.18.
Adina. 39.5.	Ahian. 31.14.	Aholiab. 34.23.
Admatha. 12.2.	Ahiezer. 33.23.	Aholibamah. 14.26.
Adnah. 30.10.	Ahiezer. 52.29.	Aholibamah. 14.29.
Adoniah. 57.16.	Ahibud. 30.23.	and. 20.18.
Adonibezek	Ahihud. 38.17.	Aholibamah,
king of Canaan. 29.30.	Ahihud. 59.27.	Duke of Edom. 28.26.
Adonizedeck	Ahiiah. 41.25.	Ahumai. 53.14.
K. of the Amorites. 9.26.	Ahiiah a Prophet.	Ahuzam. 38.11.
Adramelech. 10.14.	44.16.	Ahuzzath. 14.24.
Adriel. 57.22.	Ahiiah. 49.12.	Aiah. 12.30.
Aeropus. 8.4.	Ahikam. 33.21.	Akan. 14.28. or
Agag K. of the Ama-	Ahimaaz. 58.3.	Iaakan. 1. Cbro. 1.41.
lekites. 24.26.	Ahimaaz. 59.11.	Akkub. 63.6.
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